



A N

Exhortatory Address

T O T H E

Brethren in the Faith of CHRIST.



[Price Four-pence.]

A N

Exhortatory Address

TO THE

Brethren in the Faith of CHRIST,

[Price Four-pence]

A N

EXHORTATORY ADDRESS

TO THE

Brethren in the Faith of CHRIST,

OCCASIONED BY

Samuel
A Remarkable LETTER from Mr. FOOTE
to the Rev. Author of *Christian and Critical*
Remarks on the MINOR.

With a Serious Word or two on the present
Melancholy Occasion.

By a MINISTER of the CHURCH of CHRIST.



L O N D O N :

Printed for G. KEITH, in Grace-church-street; M.
LEWIS, in Pater-noster-row; and J. BURN, near the
Temple-Gate, Fleetstreet, MDCCCLX.

17473.14.84
~~17473.13.6~~

~~Two 408. 2~~

4 Nov. 1899

Pieris fund

A N

Exhortatory Address, &c.

Dearly Beloved,

WHEN I threw off the old leaven, and dedicated myself (unworthy as I am) to the service of GOD, and ye his chosen people, I little thought of appearing in print, much less of commencing author, (as the phrase is) and entering the literary lists, in answer to the challenge of a profane antagonist: but when I saw Satan at work with his instruments to overthrow the works of the righteous; when I saw impudence and folly attempt to laugh piety out of countenance; in a word, when I saw the dart of slander aimed at the sacred body of religion; I thought it was my duty as a Man, a Christian, and a Divine, to stand forth in its defence; and rather

considering the urgency of the occasion, and the glory of the cause, than my own weakness and inability: I say, rather considering these, I thought it was my duty to offer a word for the LORD; trusting that he who inspired babes and sucklings, would put such words into my mouth, as should silence the vain, and make the wicked blush at their own unworthiness.

But who can touch pitch, and not be defiled? What I meant as a correction, was taken as an address; and I have drawn upon myself the scurrility of a defamer, who has thought proper to direct I do not know what sort of a letter to me, which he calls an Answer to the late *Cbristian and Critical Remarks on the Farce of the Minor*, laid before the public in general, but particularly designed for you.

Poor infatuated man! he thinks he has shewn himself a very able casuist, by attempting to prove my deficiency in critical knowledge,

knowledge, my ignorance in regard to historical truths, and my want of taste with respect to classical productions. May the Lord, of his infinite Mercy, open the eyes of his understanding, and set him right with regard to matters of much greater consequence, in which he is in an error!—I wrote my remarks upon his farce, not to prove myself a scholar, but a christian; not to show my learning, but to testify my zeal; and so wholly weaned am I from such vain pursuits, that I shall not now attempt to expose his unfair treatment of me as a man of letters, though it might serve to throw a light on his other falsities and prevarications.

Yet let me desire somebody to ask him, on what part of my *Christian and Critical Remarks*, he founded the following words, speaking of Socrates, “I do not indeed lament with
 “you his not having been a Christian, nor
 “impute it to the vice of his education, for
 “let that have been as it would, there seems
 “to have been an almost insuperable obstacle
 “to

“ to his ever joining in one communion
 “ with us, viz. that he died in the 95th
 “ olympiad, just 390 years before Christ
 “ was born.”

My expression is, speaking of Socrates,
 “ who was almost an Heathen through the
 “ unhappy prejudice of education.” Mr.
 Foote is desired to have recourse to the
 English translation of Plutarch, where I
 take it for granted he found the precise
 olympiad of Socrates his birth, as well as his
 other knowledge concerning him, and he
 will find that one of the chief accusations
 which was brought against him, by
 his wicked persecutors, was his wanting
 to introduce a strange, so they called the
 only true and great, G O D. Now was
 not this pray a sufficient foundation for me
 to say, that this divine philosopher was al-
 most a Heathen, though the unhappy pre-
 judice of education ? or would any man,
 who did not wilfully misrepresent, charge
 me with the absurdity of lamenting his not
 being a christian ?—No ; it is those who have
 heard

heard the name of Christ, and yet are not christians, that I lament ; for the first are only to be pitied, and no doubt will receive mercy ; but the others are to be condemned, and for them is no redemption.

Mr. Foote's own method of treating the character of Socrates is unintelligible indeed, and it is hard to know what he would insinuate, when in one paragraph he compares him to the father of medicine ; and in the next hints, that he was a liar and impostor, who strove to deceive men by pretensions to an indwelling of the spirit, of which he was not conscious. It is impossible to serve God and Mammon ; and if Mr. Foote charges Socrates with a diabolical fraud like this, he exposes himself to ridicule, by defending his character in any other light.—Should I not be thought a very odd creature, was I to assert, that such a one was an idle vagabond, who run strolling about from place to place, debauching the morals of the people, and

and picking their pockets; and yet add, that in other respects he was an extreme worthy person, of an irreproachable conduct, and, in short, as honest a man as ever lived upon the face of the earth?

The next thing he thinks himself very severe upon me in, is where he finds me out in a blunder with regard to the cause of the death of Socrates. “Your next
 “anathema is thundered out against one
 “Aristophanes, a certain Greek comic
 “poet, whose disciple you pronounce me
 “to be; and to the unbounded licence
 “of whose execrable farces, produced and
 “fostered by the corruption and depravity
 “of the age, the untimely death of that
 “excellent citizen and inimitable philosopher was owing.”

My words were, “and why must I add,
 “that some writers have dated the fall of
 “that excellent philosopher, from the first
 “exhibition of this contemptible farce?”

It

It was a mighty easy thing for me to satisfy myself (had I been ignorant) of the exact time of the performance of *The Clouds*, as well as of the number of years between that and the execution of Socrates; but indeed, I knew both very well; and I would be glad to be informed of the impropriety I committed in saying, the fall of Socrates was dated from the first exhibition of *The Clouds*, though his death happened six and twenty years after. Are we to imagine that the comedy of *The Clouds* was forgot? Nay, can Mr. Foote prove that the representation of it was not frequently repeated, even to a very little time before the death of Socrates? he will allow, at least, that it was in every body's hands; and it is a very natural supposition, that the minds of the people were rendered easier to receive impressions to his disadvantage, at the time of the fatal catastrophe of his tragedy, by remembering, or rather having before their eyes, the piece in which he was made ridiculous.--A poison may be given

many years before other concurrent causes occasion it to take effect. This I apprehend to be the case of Socrates. Aristophanes his farce was not the apparent instrument of his destruction; but it was the first thing that tended to lessen him in the people eyes, by rendering him ridiculous to them, and therefore I think we may fairly infer, that it co-operated strongly with his tyrannical enemies in their wicked attempt upon his life.

I very well know the deceitful and dangerous tendency of what the world calls wit and humour, which frequently serves to gild the most pernicious subjects, till we insensibly imbibe damnation. It is for this reason that I would strongly recommend it to the godly, to refrain from all such books, as, by a bewitching vivacity, are apt to excite admiration; for what we once admire, we are very near approving.

Mr.

Mr. Foote tells me I have shown myself absolutely ignorant of the nature of the theatre, and the drama. I glory in that ignorance ! I bless God, my studies have run in a very different track ! but I will not retort upon him his ignorance of GOD and his holy gospel ; no, I will only wish that he would apply the parts which his Creator has blessed him with, to better purposes, than ridiculing his ministers, making a sport of the doctrine of his church, and misleading his creatures to their eternal destruction.

I would recommend to his consideration two lines to be found in the works of a couple of his brother play-wrights, though Gods knows in themselves, for the greater part, most odious examples of blasphemy, obscenity, and immorality. Beaumont and Fletcher, however, have in their play of the *Knight of the burning Pestle*, this Stanza :

*For wicked mirth never true pleasure brings,
But honest minds are pleas'd with honest things.*

A motto which should be kept in remembrance by all who abandon themselves to such idle occupations ; to the end that though they can do no good, they may do as little mischief as possible.

But, dear brethren, my chief design when I sat down to write these few pages, was not so much to answer, and expose Mr. Foote, as to caution and preserve you ; who reading his accursed pamphlet (for so, in spite of charity, I am obliged to call it) and not being used to such a stile and manner of writing, may misconceive the scope and design of it, which is only, by a pack of the most horrid falsehoods, to villify and bespatter one of the best and worthiest men that has appeared since the days of primitive Christianity.

It is true, this excellent divine publishes a refutation of his wicked and abominable sarcasms every day he lives. His life is a contradiction of them. But what must that man be, who, in the face of GOD and the world, shall publish a letter as genuine, and coming from a Minister of a Christian church, which at the first view must appear to be an infamous forgery, hot from the furnace of his own brain?

God forgive him, and may the Lamb who died for us all, reserve a moiety of his saving grace for the poor reprobate. This is the revenge which he is to expect from Methodists. He reviles them, he scoffs at them, he traduces them—and they pray for him.

And now I beseech you, my brethren, to pray for him, till there is a thorough conversion wrought in his heart. I hope he will have a call! Yes, I do from my soul hope it, and pray for it too; and should think the time well spent which I employed.

employed to bring him to a thorough knowledge of his duty. GOD has given him sense, but the Devil has given him the use of it; and till Satan is totally suppressed in his heart; till he leaves the works of darkness, and puts on the armour of light; in a word, till he is renovated, and becomes a new man, whatever outward shew he may carry, I am sure he can have no ease here, and must expect no peace or happiness hereafter. Oh let him think of that dreadful denunciation, and tremble, when the Son has assured us he will turn to those upon his left hand, and say unto them, *Depart from me, ye evil doers and workers of iniquity, I know you not. Depart from me into utter darkness, to dwell with the Devil and his Angels.*

GOD be merciful to us all!

Amen.

London,
Oct. 24, 1760.

A

*Serious Word or two on the present
Melancholy Occasion.*

Dearly Beloved,

SINCE I finished the foregoing pages, it has pleased the LORD to afflict this nation with the greatest calamity that could possibly befall it ; I mean the death of our most excellent Sovereign GEORGE the Second, of ever-blessed memory. What crime we may have committed to bring down this judgment upon us, is best known to him to whom all hearts are open. I do not say, that the uncommon countenance given to the maligners of the ministers of CHRIST ; to the scoffers at religion ; and in a word, to the author of the *Minor*, may have

have had its share in producing this heart-breaking effect ; yet surely if the crimes of individuals ever provoke the Divine Vengeance to general punishments, we may with good reason ascribe to that, among the rest of our malefactions, the heavy misfortune with which we are at present burthened.

Fain would I attempt the praises of our late honoured king and father, but this is a theme too large to be contracted within the narrow limits of a few cursory lines ; and too magnificent for a pen, which hath neither room nor ability to do it justice ; but it will doubtless one day fill some glorious volume, which shall record the inestimable qualities of our illustrious king in a lasting monument. To the historian then let us leave, as his proper province, the wisdom of his councils, the success of his arms, and the conduct of his treaties, and let us only in this place consider him clothed, as he always was, with the robes
of

of righteousness, with the ornaments and graces of the gospel.

As to ourselves, whatever be our loss, there is yet, God be thanked, no cause of despondency; the young monarch now ruling over us is endowed with all royal virtues and accomplishments. A lively sense of religion, and a tender regard to his peoples welfare, (such as he has) finish the character of a prince after GOD's own heart.

Without a respectful submission to the royal authority, the ends of government can never be answered. I conjure you, therefore, brethren, to proceed in that laudable tract you have hitherto done, viz. a most remarkable loyalty and veneration for your sovereign, whom GOD long preserve. *Fear God, and honour the King*, are the words of GOD himself; and again, *Give unto CÆSAR the things which are CÆSAR's*,

*CÆSAR's, and unto GOD the things that are
GOD's.*

Thus do ye ; and since our late dear so-
vereign hath in a good old age submitted
to the fate of all mankind, and the law of
Providence, let no eminence of station, or
fulness of fortune, or number of friends,
or accessions of wealth and power ; lead
any of us into a forgetfulness of the end
which awaits us, or of the judge which
we are to account to. We see how the
fashion of this world passeth away, and
how its glory withereth. In the midst of
life we are in death ; and in the midst of
honour are hastening to feed the worms.

Oct. 27, 1760.